



FEBRUARY, 1892.

HERALD MISSION NEWS

CONTENTS.

Our Views of Mission Work	21
Items of Missionary Intelligence	25
Monographs	28
Letters from Christian Workers	35
Editorial Notes	38



No. 2.

R. M. Sommerville, EDITOR
NEW YORK.

WILLIAM R. JENKINS,
Publisher, Bookseller, Stationer and Printer,
Publisher and Importer of FRENCH BOOKS.
851 & 853 SIXTH AVENUE,
N. W. Cor. of 48th Street, NEW YORK.

CARD ENGRAVING, STAMPING, WEDDING INVITATIONS,
PICTURES AND PICTURE FRAMING.
SEND FOR CATALOGUE.

OSCAR KRESS,
DRUGGIST,
1670 BROADWAY, Corner 52d Street, NEW YORK.
ESTABLISHED 1868.

Manufacturer of PHARMACEUTICAL PREPARATIONS.

M. B. BOOKSTAVER,
GROCER,
1530 Broadway, cor. of 46th Street,
AND
293 Spring Street,
NEW YORK.

Established 1860. Catalogue Printing a Specialty.

J. W. PRATT & SON,
Printers and Stationers,
73 to 79 FULTON STREET,
NEW YORK,

Telephone Call, 1764 Cortlandt. Corner Gold Street.

PETER MACDONALD,
Successor to HALL & MACDONALD,
Real Estate and Insurance,
1651 BROADWAY, cor. 51st St.

Agent for the "ALBANY" and other APARTMENT HOUSES.

NOTARY PUBLIC.

RENTS COLLECTED.

ESTATES TAKEN IN CHARGE.

T. H. SAYRE,
DISPENSING CHEMIST,
6TH AVENUE, COR. 46TH STREET,
NEW YORK.

SQUIBB'S Preparations EXCLUSIVELY used in Prescriptions.

JOHN IRELAND,
Publisher and Bookseller,
1197 BROADWAY,
NEW YORK.

RELIGIOUS & MISCELLANEOUS BOOKS.

All Books sent by Mail at Publishers' Prices.

MACKEOWN'S
Eyesight Testing Rooms for Spectacles,
24 East 42d Street,
NEW YORK.

W. H. MAXWELL,
DEALER IN
Choice Groceries,
FOREIGN AND DOMESTIC FRUITS.
TEAS A SPECIALTY.
706 EIGHTH AVENUE,
Bet. 41th and 45th Sts., NEW YORK.

MILLER & FLINN,
❖ PAPER. ❖
32 BEEKMAN STREET,
NEW YORK.

Paper of all Kinds for Publishers' Uses.

Review of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

1892.

OUR VIEWS OF MISSION WORK.

LOYALTY TO DUTY.*

*Rev. J. Wilbur Chapman, Pastor First
Reformed Church, Albany, N. Y.*

The time has passed, if ever it existed, when one must needs apologize for an enthusiastic interest in the cause of Christian Endeavor. The time is now upon us when one must needs apologize for lack of interest. The very name is now a synonym for success, not only because its influence is world-wide, nor because its followers are numbered by the hundred thousand—that may or may not be an evidence of true success—but because it is, we believe, the answer sent from God to the question that has rested like a burden on many an anxious pastor's heart, "How shall I reach and hold and train my young people?" and because it is a solution likewise of one of the greatest problems before the Church of Christ, for if the young people of this generation be trained in the principles of Christian Endeavor, the masses, through them, will be reached and won. The cause has not been without opposition, and that, too, from sources where one would least expect it. But in this, as in other cases, the opposition has been the prophecy of success.

I am embarrassed at the very beginning by the fact that the Society has advanced beyond the scope of my subject. The very fact that a Society is genuinely Christian

* Spoken at the Eighth Annual Conference of the Young People's Society of Christian Endeavor.

Endeavor is a promise and pledge that it is *loyal to duty always and everywhere*, and yet it is an inspiration to have such a subject in the interests of such a cause. That word duty has two aspects. If preferred, it is a delight and gives us music in the night; if neglected, it is like a goad and only exasperates. The path of duty is like the roads of the South; it is hedged with ever-bloom, pure and white as snow. Keep straight ahead and the fragrance gains. It is only when we turn to the right hand or to the left that we are lacerated by piercing thorns and concealed dangers. So I would speak for a little while on *duty*. Cicero was right when he said, "There is not a moment without some duty." This is true of every individual, true of every community, true of every nation, and certainly true of our Society. There is only one stimulant that never fails and yet never intoxicates—duty. Duty puts a blue sky over every man, or in his heart, perhaps, into which the skylark happiness ever goes singing. Even when it is a delusion, as in the case of the Crusaders, under the direction of Louis IX. of France, it has power. How much more when enlisted in such a cause as ours.

When Lord Nelson was bearing down upon the French and Spanish fleets off Cape Trafalgar with his men-of-war, he said to Captain Blackwood, "Do we not need a signal to inspire the men?" Blackwood answered, "The English navy needs but

one signal," and up it went, conveying the immortal words: "England expects every man to do his duty," and even then the victory was won. Here we stand, five hundred thousand strong, against the enemy. The United Society expects that we will do our duty; the Church expects it; Christ expects it. When the sacramentum, or oath, was given to the Roman army by the senate, the leader of the soldiers read the oath, and, lifting up his hand, swore that he would die for Rome if need be. The man upon his right lifted up his hand until every soldier stood, with hand erect, and shouted every man: "That for me! That for me!" Christian Endeavor calls us to duty. The field is white, the need is great. Let us stand and say, "Loyal to the end," and let the interest spread until five hundred thousand, with uplifted hands, shall shout, "That for me!"

Loyal, like Milton with his constant headaches, his late study concurring to weaken his eyes. The left eye at last was gone. The doctor told him if he continued his study the other eye would go, and Milton said: "The choice lay between dereliction of a supreme duty and loss of eyesight, and I could not listen to the physician. I could not but obey that inward voice that spake to me from heaven." Loyal, like the men of Bryan, who, learning that the battle was going against their country, although they were in the hospital, said: "We are too weak to stand, but drive stakes into the ground and carry us out and fasten us to them, and we will fight"; and those old warriors, fastened so that only one arm was free, fought to desperation and to death. Loyal, like Joan of Arc. It was in vain that her father, when he heard her purpose, swore to drown her

ere she should go to the field with the men at arms. It was in vain that the priest and her friends doubted and refused to aid her. "I must go to the king," persisted the peasant girl, "for this is no work of my choosing, but I must go and do it, for my Lord wills it," and, pleading with touching pathos, she won the rough captain at last, and he took her by the hand and swore to lead her to the king. Loyalty like this will give the cause we love such increasing power, that naught shall be able to stand against us.

What is the field of duty set before the Society of Christian Endeavor, and to which we are pledged to loyalty?

Duty the first. To obey the command of Christ, and as young people let our lights shine, and also by our lives, our consecration and zeal, to constrain others to come to Him. There is an argument in such a life that infidelity cannot answer nor unbelief ignore. I have read that in 1838, Father Sarrai, of the Soledad Mission in Mexico, refused to leave his work, though famine threatened and the people were too poor to support him. He and his handful of Indians remained, though growing poorer and poorer. One Sunday morning, when saying mass at the crumbling altar, he fainted, fell forward and died in their arms, of starvation. Are we loyal to this?

Duty the second. To carry forward the work of the Church. Any influence that would take us from our Church, draw one particle of strength from the household of faith with which we have cast our lot, whatever its name, is not born of Christian Endeavor and savors not of it. First, the Church; second, our own Church and every interest of the bride of Christ. This is Christian Endeavor always. Are we thus loyal?

Duty the third. To aid the pastor in his work. It has been said if we had one hundred consistent followers of Christ, we could bind them together in a living volume, and with them make the world believe. The Society of Christian Endeavor, pledged to duty, will meet this want, and every pastor may have his hundred lives and more. This Society is to make incarnate, to put into practice the pulpit's message of truth. It is to be the "Amen" to the pastor's speech; it is to be on the lookout for souls that, during the service, have been touched by the truth, and lead them, by the help of God, into the clearer light of Christ; and I speak that I do know, and testify that I have seen, when I say, all this and more the Society of Christian Endeavor can do. Any pastor may be weak without it, or girded with strength with it.

The fourth duty is: "To neglect not the gift that is within." There is talent enough of speech and prayer in the young people of the Church, but, like the gold and silver, brass and iron of the Israelites, it has been buried beneath the hills, and just now is coming out into the light. Young men are learning how to speak and to pray, and who that has traveled much in the round of prayer-meetings but has been impressed with the need of training? A man, not far from the Hudson River, was heard to pray again and again with greatest fervor: "O Lord, help us to grow up like calves in the stall and become meet for the kingdom of heaven." And in the art of expressing petitions to God in a short, intelligent and faithful manner, this Society unconsciously gives instruction.

And the young women are being trained. I have the honor to represent a denomination that has looked with fear upon women

"speaking in meeting"; a church, some of the members of which said, "If you have women speak at your meetings, we will not come," and they did not, for a little while. There is something about a woman's speech—the intonation of her voice, together with what she has to say—when she is consecrated to God, that carries force when man has failed. The number of fanatics is not greater than among the men. Henry Ward Beecher was an advocate of women taking part in his meetings, but was much troubled by one woman, who would wait until the last, and then speak at great length, and not to the edification, always, of her hearers. One evening it lacked five minutes of the close of the hour, and she rose to speak, and kept on for twenty minutes. Mr. Beecher squirmed about in his chair, with that feeling so familiar to a pastor's heart, and when she finished he rose, with the perspiration standing on his brow, and said, with that peculiar expression upon his face: "Nevertheless, I believe in women speaking in meeting." So say we all.

The fifth duty: Loyalty to the pledge—the much talked-of pledge, the iron-clad pledge. It is no more than you take upon you when entering into the Church. It is the life of the Society, and the strength of your Christian character. We have had an experience ourselves in forming young people's Societies. First, with the name of Christian Endeavor, and without its principles. Then with some of the principles, minus the pledge. But something was lacking always. Finally, in desperation, we said we will have the whole Society—name, constitution, by-laws, pledge and all, and many said: "You will kill your Society; it will surely die." But we felt like the old negro minister down South, who

had to beg every Sunday for some money. His people finally grew tired of it and said: "If you keep on this way you will kill the church." He only replied: "Brethren, I will keep right on. Does not de good Book say, 'Blessed are de dead dat die in de Lord?'" And we felt that the Society had better die with the pledge, and be buried decently and in order, than to live without it and be a cripple. But it has lived, and the pledge is its life.

After all, what is it but a pledge to Christ, and who would not do more than that for Him? Think of His life, His humiliation, His death, and it is the very least we can do for Him. King Clovis, of France, sat under the preaching of one of the saints, who was telling, with passionate pathos, the story of Christ's suffering and death, when the monarch suddenly sprang from his throne, and grasping his spear, cried, "Had I been there with my brave Franks, I would have avenged His wrongs." A pledge to Him—increase its strength a thousandfold—and then it would be little enough to do for Him. Are we loyal to this duty? Christians, we are on the winning side. Young people, we are enlisted in one of the grandest armies the world has ever seen. Let the fire that is in your heart make its way into another heart and yet another, and by the shining of our light the darkness will flee away.

A friend told me that one of the most imposing of the ceremonies of the Easter week at Jerusalem was the supposed lighting of the torch in the Church of the Holy Sepulchre the Saturday night before Easter, by the descent of the Holy Spirit—the annual renewal of the Pentecostal miracle. The people throng the temple.

All are eager to secure the sacred flame; great sums are paid for the privilege of bearing it first away; the spaces are packed with an eager throng, holding aloft the unlit torches. The Greek Patriarch, followed by the clergy, clad in gorgeous robes, holding their banners, chanting their litanies, moving with slow step to the sound of music, circle three times around the temple.

Then the lights are extinguished, the Patriarch enters the sacred tomb and bows in prayer, the people, meanwhile, waiting in breathless silence.

Suddenly a faint glimmer is seen. As the Patriarch comes forth, torch in hand, eager hands seize it and flash it in the faces of the multitude. The fiery tongues leap from torch to torch until floor and gallery are one sea of flame, and racers take the light and bear it through the streets of the waking city, beyond the gates, over hill and valley, to the most distant homes in Judea. This is the parable of the way in which the darkness of sin must flee away; the Holy Ghost must descend upon a waiting people, and every man must light his neighbor's torch.

So let us wait, and so let us run, swift in the performance of duty, until the continents, every one, and the islands of the sea, every one, shall be rejoicing in the light and glory of God.

Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

—*The Lord Jesus.*

ITEMS OF MISSIONARY INTELLIGENCE.**ABROAD.**

COREA.—The Rev. John Ross, writing from Moukden on the 15th of August, last, gives a short account of what appears to be a remarkable work of the Spirit of God, in places remote from direct Christian influences. At the close of last winter, a Corean from the city of Gangge, in Corea, came to Moukden, and stated that many of the inhabitants of that city and neighborhood were believers. Mr. Ross directs a colporteur work among the Corean valleys in correspondence with the London Religious Tract Society, and for some years copies of a *Bible Catechism*, printed by that Society for Corea, have been finding their way into the homes of the people in and around Gangge. To these was to be traced the adoption of the faith of Jesus by the numbers of whom this visitor spoke. He himself is described by Mr. Ross as the "Graduate Tsui," a man whose understanding, character, manners and earnestness have created a most favorable impression. He, his father and his brother resigned office in Corea, because, except for wealthy men, office means harassing the people for money. He came to Moukden to apply for baptism. Soon afterwards another man arrived, in company with the colporteur of the Corean valleys, with a similar story. Then came a Yamen man, or policeman, with a letter to Tsui from the Mandarin second in rank in the city of Gangge, asking for some books on Christian doctrine if they were to be had. A number of Gospels and New Testaments, and a very large number of Catechisms, were forwarded. Mr. Ross had just summoned back to Moukden a Christian com-

positor, named Gong, to reprint some Corean tracts, and as it seemed most desirable to obtain information regarding the condition of the professed believers at Gangge, he determined to postpone the reprinting and send Gong to make inquiries. Tsui, who had by this time received a considerable amount of instruction, although not yet baptized, was sent along with him.

The only results of their inquiry which had reached Mr. Ross were furnished in a letter from the Mandarin above mentioned, of which Mr. Ross gives a translation. In this letter the mandarin conveys his thanks for the large quantity of "volumes of the books of the holy religion of Jesus" sent to him, which he had caused to be distributed among the believers of the three cities of Gangge, Dsashung, and Hootsang. He himself was earnestly studying them and the teaching contained in a letter from Tsui, when Tsui and Gong arrived and "expounded to him the principles and customs of the doctrine." "Along with these two gentlemen," says the Mandarin, "I visited the believers of the three cities of Gangge, Dsashung, and Hootsang. In Gangge we examined over 100, of whom 10 men knew the truth well. In Dsashung we found over 90, of whom 7 were men of thorough understanding. In Hootsang there were more than 150; 15 of these were well informed. These 32 believers are enrolled on the list sent herewith, which is stamped with the official seal of Hootsang city. But beyond those seen there are many others within the jurisdiction of these cities who are believers. They are diligently searching out the meaning of

the Old and New Testaments, but cannot understand it. The two gentlemen, Tsui and Gong, came here and expounded the books, but how can we understand after only one hearing?" The point of the letter is that Tsui should be sent back to instruct them still further. The Mandarin also intimates that the believers in Hootsang were sending one of their number, Graduate Centurion Tsoi Dsonghong, to prefer the same request.—*The Missionary Record (Scotland)*.

THIBET.—For thirty years a Moravian missionary and his wife have been laboring at a station in the Thibetan Mountains without the sight of a European face, and fourteen days' journey across dangerous streams and the high passes of the Himalayas from the nearest post-office. Doubtless their Lord's approval is ample compensation, but does not such devotion put many of us to shame?—*Life of Faith*.

CHINA.—It is reported that as a result of the great assistance given to the famine-stricken people of Shantung, in 1889, when over \$200,000 was distributed, and over 100,000 lives saved, a great many have been drawn to pay special attention to Christianity as the religion which influences people for such deeds of kindness and mercy; and during 1890 it is said that over a thousand persons were baptized whose attention was drawn to the religion of Christ by the fact that the missionaries were so prominent in securing this aid and distributing it. Not by any means were all these recipients of aid, but they saw what was being done for their fellow-men, and compared the fruits of Christianity with the fruits of heathenism.—*Missionary Reporter*.

—Rev. Griffith John, of Hankow, on the Yang-tse, who has been in China thirty-six years, tells us that during that time he has seen the number of the Christians in the empire increase from 500 to 40,000, and the Mission with which he is connected has baptized 2,000 converts in the city of Hankow alone, when, before his arrival, not a single Christian was to be found.—*At Home and Abroad*.

AT HOME.

REPORT OF L. M. S., OF WINCHESTER, KANSAS, FOR THE YEARS ENDING MAY, 1890 AND 1891.—As two years have rolled by since we reported to our friends outside of our Society, we will submit a brief summary of our work in that time.

We have held twenty-two regular meetings with a good attendance. Forty-five names are enrolled at present. Five have joined us. Two have withdrawn, and we record with sorrow the death of one, Miss Anna E. Mitchell.

We celebrated our twelfth and thirteenth anniversaries in the usual manner. Rev. W. W. Carithers addressed a crowded house at our last annual meeting. His remarks made all present realize the work and need of Missions.

Our efforts are more especially for the support of a native teacher in the Foreign Field, yet we were enabled to contribute a small share to other Missions. We feel thankful that we have been enabled to do a little. May God bless our feeble endeavor, and enable us to do more in the blessed Master's work.

TREASURER'S REPORT.

Balances.....	\$166 06
Anniversary Collections.....	28 17
Receipt of Festivals.....	91 26
Monthly Dues.....	104 10

Personal Donations.....	\$116 30
Receipt of Carpets.....	21 70
Receipt of Quilts.....	18 50
Donations Carpet Chain, etc.	11 86
Donations for Quilting . . .	14 81
Collection for Miss Wylie...	28 33

Total \$601 09

DISBURSEMENTS.

Native Teacher.....	\$200 00
Southern Mission.....	55 00
Foreign Mission.....	25 00
Miss Wylie.....	30 00
Chinese Mission.....	25 00
Indian Mission.....	75 00
Expenses of Festival.....	34 15
For Quilting.....	5 75
Carpet Chain Weaving, etc..	12 01
Other Expenses.....	3 15

Total \$465 06

Balances, \$299.82—\$31.10.

MRS. A. W. DILL, Treas.

MRS. LILLY J. RUSSELL, Sec.

ANNUAL REPORT OF THE L. M. S. OF NEW CONCORD, OHIO, 1891.—Another year has been spent in our Society, and the fulfillment or neglect of duty is recorded in the register of Him in whose service we are engaged. We have held twelve meetings in the past year, each of which was well attended. Our roll numbers twenty-eight, as last year, having lost one member by removal and received another in her place. Our funds have been raised by monthly fees and donations. Our work during the year has been making quilts and doing general sewing, which was donated to the Indian Mission. We were encouraged by the presence of Mr. Carithers and Miss McBurney, who gave us very interesting lectures on their work in the Indian Mission. The Treasurer's report will show the condition of the finances of the Society. We trust that our meeting together has been

profitable to ourselves, and that our interest in Mission work has been increased.

We hope and pray that our effort may be blessed. **ETTA JAMISON**, Secretary.

REPORT OF TREASURER OF L. M. S. OF NEW CONCORD, OHIO, FOR THE YEAR 1891.

Received from former Treasurer...	\$8 64
“ by Monthly Fees.....	29 65
“ “ Donations.....	3 10
“ “ Collection.....	1 90

Total.....\$43 29

Paid for Bibles and Psalm Books for the Brierfield Mission.....	\$9 46
Paid Mountain School in Syria....	15 00
“ for Lining for Quilts.....	1 90
“ for Goods to Send to Indian Mission.....	7 90
Paid Expressage on Barrel.....	5 40
“ for Sending the Money.....	33

Total.....\$39 99

In Treasury..... 3 30

Sent a barrel of goods to Indian Mission, valued at \$50. **MARY SPEER**, Treasurer.

Y. P. S. C. E.—*The Missionary Messenger* gives the following statistics of this Association :

It numbers 16,274 local societies, and has a host of 1,008,980 members, and is only 10 years old. A remarkable growth indeed. No less than 30 evangelical denominations are represented in it; the Presbyterians have 4,019 Societies; the Congregationalists, 3,545; the Baptists, 2,381; the Methodists, 2,860; the Disciples, 801; and so our Societies exist in almost every State and Territory; 768 in British America, 120 in England, 82 in Australia, 30 in India, 12 in Turkey and 7 in China. Last year 82,500 joined the different churches represented. Surely this is a remarkable movement, and promises much good for the future.

MONOGRAPHS.

OUR FRIENDS IN MERSINE.

The picture of "Our Friends in Mersine" is not as fine an engraving as the **HERALD OF MISSION NEWS** had hoped to present to its readers, but it will serve to recall the claims that these young ladies have on the prayers and practical sympathy of the Church. Miss Evadna M. Sterrett has been a missionary since 1881, Miss Lillie B. Joseph was sent out in the spring of 1887, and Miss Willa Dodds was appointed in the autumn of the same year, while on a visit to her sister in Syria. The personal relations of these devoted co-laborers are of the most pleasant and home-like character, while every one who knows them will bear cheerful testimony to their diligence and zeal in the special work that God has called them to do in Asia Minor.

HOW TO SPREAD THE GOSPEL.

DEAR SISTERS: While I endeavor to address a few words to you in behalf of the many Mission fields which cry out to the Church from every quarter for help to spread the Gospel, I will not wait to tell you of the great need of the various Missions; I would be only rehearsing what you have all read in the pamphlets and papers, as you have all the ways of acquiring information in regard to the need of the work that I have. Suffice it to say the need is great.

From the Foreign field, and from the Southern field, and from the Indians and from the Chinamen we hear the Macedonian cry, Come over and help us. God is opening up the way, opening new fields for laborers, but we are slow to go in and possess the land and carry the good

news of salvation. If the fields were filled up, as fast as God opens them, with consecrated persons and consecrated means to spread the Gospel, in a few short years this land would become Emmanuel's land and be called "Hephzibah and Beulah, a land which the Lord delighteth in, and thy land shall be married." Let us notice, then, some of the ways in which we can help hasten the coming of this great day: 1st. We must have an interest in the work. Zeal in any good cause can only be produced by the indwelling of the Holy Ghost. It cannot exist where bodies and souls and minds and hearts are saturated with sin. When we have God in us we will be interested in His work.

Dear sisters in Christ, what is your interest? Each one of you must feel that you have individual work to do, and that there is a responsibility resting on every one which cannot be thrown off, it matters not how much we try. We may shut our eyes, if we will, and say: "It is no affair of mine. I know the Gospel must be sent, and it takes money to send it, but let some one else do it. I haven't got time. I am not able to give to everything," and these suffering ones may go down with the current while we go on in our busy life and prosper; but this does not rid us of the responsibility. Let them that reason thus stop and consider, "No man liveth to himself and no man dieth to himself"; and man is acting contrary to the Divine will and to the intentions of the Creator when he does live for himself alone. In all the universe of God, not one thing was created for itself alone, from the ivy that clings to the granite wall and lends a spirit of freshness to the

grim surroundings, to the mightiest sun that shines and holds a system of worlds in their orbits.

The heathen perishing for lack of the Gospel are born in darkness, and live in darkness, and must die in darkness, unless the Gospel is carried to them. They cannot come to us. We are commanded to go to them. They are our brethren, and as good by nature as we. Christ died for them, and if they are His, to pass them by is to pass Him by. "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me." The whole world has a claim upon the Church, whose duty it is to offer Christ Jesus to all nations. Nothing is gained to Missions if old territory is lost while new is acquired. With almost common consent the most earnest appeals come from China and Africa. To some minds the claims of one are much greater than the other, while many regard both as so needy and inviting that they do not want to make a distinction. Millions on both continents are in awful darkness, and for those dying millions mercy ceases not to plead.

China is the most populous of all nations; its three hundred millions have been longer inaccessible to the Gospel than any others. The Chinese civilization is the highest of any pagan people, and the evangelization of that wonderful empire would do more for the spread of Christianity than that of any other. The Missions under the care of the Foreign Board have been prosperous; the field is broadening, and the call for more money and teachers waxes louder and louder.

2d. We can help the spread of the Gospel by giving of our means. We can't all go to foreign fields to sow the seed, but

we can give of our substance, and thus water the seed that is sown. God has promised that if we plant and if we water, He will give the increase. I was astonished at hearing a woman who professes Christianity, in speaking of giving to the Church, say: "Our money is our own, if we want to give all right, and if we don't it is nobody's business." I have not so learned Christ. *It is somebody's business.* "The earth is the Lord's, and the fullness thereof." "The cattle on a thousand hills are mine." It is a sin that we have not dealt honestly with the Lord's means. If we did this, every Mission would be sustained, and money in the treasury. Every scheme of the Church would be supported, and money in the treasury. God has crowned our years with goodness and on us drop down fatness, and should we not then give to Him just returns? He has promised His blessing to such. "The liberal soul shall be made fat." "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses burst out with new wine." Think not, then, dear friends, of reducing your contributions, but rather enlarge, and you will have a larger bank account up yonder when you reach your journey's end.

3d. We can help the spread of the Gospel by our prayers. Dr. Talmage says that the mightiest agency in the universe is prayer; that it decides the destinies of individuals, of families and of nations, and he relates the following incident. During the sad civil war in this country a gentleman was a guest at the White House in Washington, and he tells this touching incident: "I had been spending three weeks in the White House with Mr. Lincoln, as a guest. One night, just after the battle of

Bull Run, I was restless and could not sleep. I was repeating the part I was to take in a public performance. The hour was past midnight, indeed it was coming near to the dawn, when I heard low tones proceeding from a private room where the President slept. The door was partly open; I instinctively walked in, and there I saw a sight which I shall never forget.

It was the President kneeling before an open Bible. The light was turned low in the room and his back was turned towards me. For a moment all was silent as I stood looking in wonder and amazement. Then he cried out in tones so pitiful and sorrowful, "Oh Thou God, that heard Solomon in the night when he cried for wisdom, hear me and save the nation." And so can each one of us offer up our petition and say, Oh Thou God, that heard Solomon in the night, hear me and save this nation. "Pray ye the Lord of the harvest that He would send forth laborers into His harvest." "The effectual fervent prayer of a righteous man availeth much."

We all want to be at hand when the proclamation goes forth, The kingdoms of this world have become the kingdom of our Lord and of His Christ, with a record of effort and giving that will, at least, show we were sincere and earnest. And now, as I have said, we must have an interest in the work; we must give of our means, and we must pray. Let each one of us apply this to ourselves as we enter upon another year of our Mission work, and see if we can't do more—far more in the coming year than we have done in the past. Surely we are a highly favored people. We enjoy the blessings of the Gospel, perhaps, as well as any one under the heavens, and should we not then, in gratitude to God,

do all that is in our power to send it to others?

One of the ways in which we can make our meetings interesting is to attend regularly. How strong we are in number, and yet how weak in work. I think I hear some one say, when missionary meeting day comes: "I don't think I'll go; it won't amount to anything." What is the reason it won't amount to anything? Is it not just what the members of the Society make it? Yes, it depends on ourselves whether it shall be a success or a failure. Then let us make everything bend to this, and when the day appointed comes, think of it as amounting to something, and go determined that it shall amount to something by being prepared, when called on, to take part and say something. This is the only way in which we can make our meetings interesting. There are none of us but what have control of some means, and we should give the first to the Lord and thereby secure His blessing; then add our prayers, and by so doing each one of us may be able to say: "To me to live is Christ."

PRES. OF LADIES' MISSIONARY SOCIETY.

Sharon, Ia.

* FREEDMEN IN THE SOUTH.

THOMASVILLE, GA., Jan. 2, 1892.

MY DEAR SISTERS: My thoughts these anniversary days have been flying in all directions. This morning they take their flight to the Missionary Society, which will be meeting just about the time this will reach you. I wish you all a "Happy New Year." As we look back to this time last year we remember with tenderness those whose places are vacant, and standing on

* A letter from the President of the Ladies' Missionary Society, Beaver Falls, Pa.

the threshold of the new, we timidly attempt to peer into the future and ask whose place shall be vacant next "New Year's"? If any of us could say positively "*my* place shall be vacant to know me *no more for ever*," how faithful should that *one* be in her attendance, in the performance of all her duties. Let each of us then say tremblingly, "It may be I!" I recall with tearful gratitude the last day I met with you, dear sisters, as we sat around the quilting frame. Your earnest prayers went up to the throne of grace on behalf of my dear husband, that his life might be spared and his health restored. Now I know you will rejoice to hear that there are tokens that once more we are to learn from blessed experience that Our Father in Heaven is a "prayer-answering God." For over a week there have been decided symptoms that the disease is being arrested. Therefore this new year begins to me and mine with a song of thanksgiving, though tears, too, dim the eyes, when I remember that it is the first New Year's day I ever spent in all my life *without a mother here*. She is up there! sure and certain. I can almost see her at times, and as I catch a glimpse of her I feel like girding up my loins and running to her. More sure and certain still, our Brother—our Elder Brother is up there; let us all "hasten toward His coming." I wish you had all been with me yesterday. It would have given a new impetus to your missionary zeal. It was Emancipation Day, and the Negroes had a grand celebration. They must have read in our countenances that we were friends of the Negro; for, whilst hundreds of the Freedmen were in front of the court house, unable to get in, a way was made for us through the pack of friendly darkies until

we were seated in chairs quite near to the speakers. Oh, it was a sight! that dense mass of dark faces, as full of expression, hanging on the burning words of the orator, with as much appreciation, and bursting into loud applause or roars of laughter, with as much enthusiasm as did any white assemblage I ever saw. The speaker was not a conceited, ignorant berater of the white man, but a man of calm views, filled with patriotism for the American nation as well as the African race. He gave a noble tribute of praise to the men and women who, by their impassioned words or thrilling pen, helped to break the fetters of the slave. He said that whilst the finger of scorn might truthfully be pointed at his people, yet he knew of no race that had made the same stride forwards that they had made in the twenty-five years since their release. In affirmation of this he pointed to the \$6,000,000 of capital in the hands of the colored race; to the churches and schools, naming them, and amongst them our ear caught the words, "Knox Academy"; to the fact that yesterday he was able to go to the Mayor of Thomasville and ask if "we might hoist the national flag on the court house to-day," and was answered, "Why, certainly you can." Seeing some of the judges in the doorway, he turned towards them, saying, Oh, my white brother, we love you; we are not your enemies; when I was a slave I missed a little boy; my master got in debt, and that accursed slavery parted that child and me. Twenty-one years afterwards, when I became free, I started for that place. When I reached it I did not go first to my mother, though she was in that town, but I just "*put*" for *that boy*, and when I saw him I clasped him in my arms; we rejoiced together. Brother, if

you would but meet us half way, love us half as much as we do you, give us half the justice we would give to you, I think that the sentences that come from this bench when a poor Negro stands before it would sometimes not be so severe as they are. Remember what we are—what we were. We don't know anything about *law*; we never saw inside your law books; you have read law, and your fathers and grandfathers and great-grandfathers before you. The slave was not taught the difference between right and wrong. A man was once riding in a wagon with a Negro, and said, "You colored fellows steal, I'm told; is that true?" "Na, sah!" "No? you don't get enough to eat without it, do you?" "I keeps the hogs." "But if you kill your master's hogs and eat them, that's stealing, ain't it?" "Oh na, sah! you see the hogs belongs to massa, and I belongs," and so on. It would have done you good to hear the roars and see the fun bubbling over their swarthy countenances, showing their appreciation of a joke. The next speaker urged the accumulating of money. You will be counted somebody if you have money. A wealthy colored gentleman went North on business and was taken to church with his white friend. The white gentleman's partner coming in said, Why do you bring that Nigger into our pew? "Oh, he is a wealthy man from the West Indies!" "Oh, please introduce me." He also urged on them not to steal nor lie; to work diligently, with many another good advice. I thought they had better go a step farther back and get the *new heart*, then the life will be new and right. I have had some very interesting meetings with them in their cabins on Sabbath afternoons. Their quarters are in the suburbs encircling the town.

They give one such a hearty welcome. If you are feeling, as you approach, a little awkward as to how to introduce the object of your visit, the slightest hint is sufficient to banish any such feeling—an instant falling in to support you. At the last one a young man wheeled around saying, "Yes 'm, it would be mighty nice. I'm one of them kind. I believes in Jesus," and off he started, and before ten minutes elapsed he had seats and an audience to the number of forty, whilst several could not get in. At one of my meetings a Negress, a tremendously big typical Aunt Dinah, put me through a series of cross-questions concerning my conversion, its time and mode. Then she launched forth in a most vivid and grotesque description of her own experience. How she was praying mighty hard, and a voice from above called, What you prayin' so mighty hard? don' yo' no, yo' new-born agin? Then she saw a fire aburnin' and a voice sais, "Them yo' sins a burnin'." I sez, Then I must run see they'se all burnt up, and when I goes I sees a fountain all washing everything up and making the floo' as pritty and white. Then a man all dressed in *green* come and put a crown on my head and a footstool under my feet, "and so on for quite a time." At length I was obliged to break in and call a halt. I said, looking to a number of young people: But you must not think all that is necessary before you can be converted. You have just to come to Jesus as He invites you. "Yes, yes," exclaimed the big Negress, "that'll do for them, theyse young; they have not many sins to be forgiven, but I am a mighty old sinner; I have a mighty lot of sins to be forgiven!" Poor things! Don't your hearts warm towards them, and yearn to give them more knowl-

edge of the way of life? Allow me to enclose five dollars to swell your contribution to the Southern Mission when next sending.

We have had some fine drives through the pine forests, which extend for miles and miles on all sides of Thomasville. The odors from these trees are said to be the healing balm for diseased lungs. The Negro cabins are dotted here and there, and in every doorway stand "multitudes" of children of all sizes. They promise or threaten to take possession of the land by and by. We were struck with the general neatness and tidiness of the mostly one-apartment and very frequently windowless cabins. My brother-in-law, who has several plantations in this neighborhood, took us to see a neat little newly-built church—the site for which he had donated to the Negroes. We sang the dedication hymn in it together. We are very fortunate in getting all the drives and rides we want, through the kindness of this friend, and this was one chief remedy prescribed by the doctors.

The presence of friends here in this far-off strange place has made it a different thing from what it otherwise would have been.

I must draw to a close, with many kind wishes, in which Mr. M. joins me, to one and all. I remain your friend,

C. R. McCARTNY.

LOVING TOUCH.

Money is not going to convert the world. We ought to have a baptism of open pocket-books; that is true. But at the same time money, in and of itself, will not convert the world.

Have you ever thought of it, that when our Lord and Saviour Jesus Christ commenced His sublime crusade against sin

in the world, He did not open any mines or found any banking houses? Poor as poverty the Lord was, and He continued so. There was no money in the Church; and the Church has never grown with such rapidity as in the times of its exceeding poverty. You remember the Apostle said, when alms were begged of him, "I have no money; silver and gold have I none, but such as I have, that give I thee."

Well, then, what are we going to do? The Church, in its present condition and method of operation, is not going to do it, and money is not going to do it. What is going to do it? Blessed be the Lord, *loving touch* is going to do it. We have occasions for money; but we make money subserve the purposes that only love can subserve. When the poor leper came to the Lord to be healed, you might have expected that the Lord would say to Peter or some other understrapper, "Peter, you go touch that fellow, and I'll pay you for it." Now that is the way we run a good deal of our Mission work. We say, "I don't feel like going over there; I don't quite like to go down there, but I will draw my check, and I will pay somebody else for doing it." And the more money there is given in that way, the more the dirty, sin-sick, loathsome recipients of your bounty will hate the Church and all that pertains to it.

We have got to come right down here to solid facts, you and I, if we want to make Christianity, under the blessed power of the Holy Spirit, a success on Manhattan Island. We have got to give, not our old clothes, not our prayers. Those are cheap. You can kneel down on a carpet and pray, where it is warm and comfortable. Not our soup—that is sometimes very cheap;

not our money; a stingy man will give money when he refuses to give himself. Just so soon as a man feels that you sit down alongside of him in loving sympathy with him, notwithstanding his poor, notwithstanding his sick and his debased estate, just so soon you begin to worm your way into the very warmest, most determinative spot in his life.

A man goes over on the west side, does a little work over there, and then he comes home again. Or he goes down into some filthy portion of the city, and then he comes up again. Suppose that the Lord, when He came on the earth, had come a day at a time, and brought His lunch with Him, and then gone home to heaven nights? I say it reverently, of course, and for illustrative purposes. The world never would have looked upon the Lord Jesus Christ as standing in relations of blood sympathy with them.

Somehow we have got to make, and by the help of Almighty God we are going to make the masses realize that we love them. And when we do that, we have solved the Church problem, and we have solved the other knotty problems along with it.—*C. H. Parkhurst, D. D.*

THE JOSS OF THE CHINESE TEMPLE.

In a previous article I wrote of the new Joss house, or Chinese temple, in San Francisco. I wish now to write something about the Joss, or god of the temple.

The Joss is a life-size representation of a man with a long beard. It represents a great warrior, Quan Ti, who lived in China 2,000 years ago. He is supposed to be able still to do wonders if he chose. This Joss

was set up in his new home with splendid ceremonies. He was carried to the temple in a great procession, headed by musicians with cymbals and tomtoms, and gorgeous banners, amid deafening explosions of fire-crackers. When the Joss was enthroned, all bowed down and did him reverence. The ceremonies continued ten days. During that time people crowded to view the place and the rites, and the house became a den of thieves, so that placards were placed in conspicuous places with the inscription, "Look out for pickpockets." Behind a counter sat a man selling incense sticks, for which he charged seven times as much as they could be bought for elsewhere. Thus it was also made a house of merchandise.

Before the idol were offerings of roast pig, vegetables, fruit, etc.—the "meats offered to idols" of which Paul speaks. The savor from this food was supposed to satisfy the hunger of the Joss.

Such a creature a blinded nation fears, rendering to it a blind and foolish homage. A Christian visiting an idol temple like this realizes what a monstrous fraud Satan has perpetrated upon those whom he has sunk into heathenism. They are under a "strong delusion, that they should believe a lie." Paul says, "An idol is nothing in the world." It is blind to men's needs, deaf to their cries, dumb to their search for knowledge or comfort, impotent in foot and hand to come and deliver, and savoring not the food of the sacrifice.

"Idols of monstrous guise,
Terrific, monstrous shapes, preposterous gods
Of fear and ignorance, by the sculptor's hands
Hewn into form, and worshiped; men to these,
From depth to depth in darkening error fallen,
At length ascribe the inapplicable Name."

Oakland, Cal.

JAMES PATTON.

LETTERS FROM CHRISTIAN WORKERS.

LARNACA, CYPRUS.—A letter from our young missionary, Rev. J. R. W. Stevenson, dated December 9, 1891, contains the following items :

I have visited Nicosia, and while it has some natural advantages, I am inclined to think that Larnaca is the place for our headquarters.

I think we may yet be able to buy a good lot for £——. The foundation for the chapel will have to be built of stone, I suppose, for I have not seen any burned bricks yet, and I do not think there are any here.

We are encouraged by many things, yet I fear we shall soon be at some disadvantage, because of the reports that have been circulated on the island. The people appear to be in great expectation of a "High-school," a "Boarding-school," etc. So I fear there may be a reaction when they learn the nature of our work. However, I believe God is answering our prayers for this people, and will answer our prayers for direction in working among them.

Mrs. Fluhart, when leaving Cyprus, left us—in care of Mr. Story—a large box of books and other school supplies that will be valuable to us. May God reward her for her liberality.

We have heard that the quarantine is removed, and have a letter from Mr. Easson, stating he will come by first steamer after the removal, so we hope to see him soon. In the meantime, we shall give ourselves to the study of Greek. We are well, and enjoy our new home.

MERSINE.—A letter from Mrs. Mary E. Metheny, written on New Year's Day, will be read with interest :

Another year has gone, and we are *all* here yet. How thankful we are that Doctor is so much better than he was this time last year. Goodness and mercy have surely followed us. The year that has just gone brought the release of our brother Daoud Saade, but it also brought the imprisonment of Nicola Dabbak, under very painful circumstances. Five, no, six months in prison; he is now on bail till called for trial, and who knows what the result may be?

Sabbath before last was our communion Sabbath. The number of those who sat down at the table was twenty-nine. Two of these were newly received, both girls from the school. One is from the Greek sect, the other from the Fellaheen; the latter was baptized. The young woman who came to us from the Catholics about four years ago, having, during a residence in Smyrna, had her child baptized by the Catholics—I believe her sister and the nuns took the child and had the ceremony performed—had him rebaptized on the Fast day.

Six young men came a few days before the communion, and presented themselves for examination, but it was thought best that they should wait until more perfectly acquainted with Protestant doctrines.

A number who were on our church roll have gone back from us. Three promising girls, having married out of the church, have gone back to the Greeks. These things fill our hearts with pain, and yet I feel that they are but a part of the great "falling away." How many who have more light than these very babes in Christ have denied the Lord that bought them!

If they are truly the children of the King, they will be brought back, and, if not, the Vine is better without dead branches.

We were agreeably surprised Wednesday of last week, by the arrival of Mrs. Stevenson from Cyprus. Mr. Stevenson had telegraphed, but, after a common fashion in this country the dispatch never came. We have enjoyed her visit very much. She expects to go back by the French steamer to-morrow or the day following. There is evidently a new movement on foot against foreign schools since the change in the Ottoman ministry. Some of the missionaries—ourselves among the number—have received orders to give an account of our schools, teachers, etc., and whether we have authority to carry them on. A Moslem was sent to ask the Doctor to appear before the city council yesterday for this purpose. They know that they have no authority to cite him officially, so they sent this man—a friend of his—to ask him to go. We have often remarked the appropriateness of the Psalms to the circumstances under which they are sung. This evening the Psalm in regular course was the 31st, from the 19th verse to the end, the last verse:

“Be of good courage, and He strength
Unto your heart shall send,
All ye who on Jehovah do
With confidence depend.”

Dr. Metheny and Brother James went at the time appointed, and inquired whether this was a local order, or from the Central authorities. He was informed that it came from Stamboul. The Doctor asked him then to put his questions in writing, and seal them, and he would answer in writing, the matter being not between individuals, but between the two governments. He

said he had no instructions to put it in writing, but saw the reasonableness of it. Doctor said: “I am not speaking to you now as the chief of the city council, but as my friend. I can tell you freely that we are here in obedience to the command of Jesus Christ. Shortly before He ascended He charged His disciples to ‘go into all the world, and preach the Gospel to every creature,’ and it is for this reason that we are here.” So they parted amicably, and I do not know what the next step will be.

Have you marked Dr. Gordon’s leading article in the July number of the *Review*? How I wish every Christian man and woman would read and *practice* it! Our circle is in the enjoyment of good health at present, though Miss Joseph was quite ill two weeks ago.

MERSINE.—The following paragraphs are taken from a letter recently received from Rev. R. J. Dodds, dated the 23d of December, 1891:

You cannot do anything for the people here until they are changed morally. I mean there is no other method by which they can be raised socially than that pursued by missionaries—of giving them the Gospel. Improvements brought in from more civilized parts of the world are not appreciated. Pave the side of a street for them and they cannot keep it clean enough to walk upon. The Gospel changes individuals, and elevates society; nothing else will. Let a man visit Athens, if you please, and mark the incongruity between the architectural improvements, etc., and the condition of the people, and I think he will conclude that the improvements and conveniences that he sees are misplaced. They are pearls cast before swine. There

is no sufficient excuse for a civilized man settling down in this country, or one like it, except for the purpose of doing missionary work. The people are so ignorant that a man who settles down to business with some capital can easily "fleece" them. A few shrewd business men "bleed" this country, but their souls become even more contracted than the soul of the average business man at home. You may think this impossible, and I admit that it is pretty difficult of credence, but nevertheless it is true. He seldom comes in contact with a good man; he is accustomed to the fawning servility of those whom he is engaged in robbing, and he despises them. He comes to regard them as a race of beings inferior to that from which he has been struck off. Greed of gain becomes the ruling passion with him, and he loses all regard for the Eighth Commandment and for the moral law, and loses his own self respect.

The Romanists here are shameless. The priest will meet boys at our gate and reprove them for attending our school, and visit their homes and tell the parents that they ought not to send their boys to the American school. He does this not only to persons who belong to his own wing of the Catholic Church, but to Greeks even, over whom he is supposed to have no jurisdiction. The father of one of our little boys said to him a few days ago, "Are you going to set yourself up as the director of my family affairs?"

Notwithstanding this shameful conduct, when the old priest or one of the Sisters of Mercy fall sick they send for Dr. Metheny to treat them, because they recognize his superior skill.

He was able to perform a good office for our imprisoned teacher by visiting the governor of this district when he was very sick. The old man grasped his hand warmly and wept like a child, and said he would do him any favor in his power if he would only treat him. The Doctor requested the release of Mallim Dabbak. A telegram was immediately sent that he should be taken from prison. The authorities in Tarsus pretended not to understand, and to gain time, sent an inquiry as to what hospital he would have him removed to. He returned a reply that he wished him taken to his own house. There he is now, but virtually a prisoner still, not allowed to go abroad. The trial is still delayed on one pretext and another.

People thought when he came home that his troubles had terminated, and they thronged to the house during several days, congratulating him and expressing their pleasure. The ovation was extremely galling to the enemy. They busied themselves in every imaginable way to have him returned to prison. Thanks be to God they have not yet succeeded.

We have been attempting, with some degree of success, to reach some of the nearest villages this fall.

May God in His great mercy bless the seed sown, and change the condition of this miserable land.

A brief letter now and then from the Southern Mission or from Cachè Creek Mission would increase the interest of the churches in the work that our brethren are doing in those fields.

EDITORIAL NOTES.

—We note an error in the table given in the January number to show the amount pledged for the support of another foreign missionary. Instead of "Susie W. Willson, 1st Philadelphia, Pa., \$3.65," the entry should have been "Susie W, Wiggins, 1st Philadelphia, Pa., \$5.20." The record was correctly made in the November issue of last year. A letter has since been received from Maggie Robison, of Dresden, O., in which she also engages, if not prevented in any way, to contribute \$5.20, the money to be expended "where the most good may be done." We hope to hear from others soon. The charter of Christian Missions, "Go ye into all the world and preach the Gospel to every creature," is familiar to every one as the *last* recorded utterance of our Lord before His ascension. But it is not less worthy of notice that His *first* command after His resurrection was the same little word "go," and it was addressed to women. The only way in which many can fulfill this command is by aiding to send forth others, who shall, as their representatives, proclaim a risen Saviour.

—On New Year's Day a young man, a member of 2d New York, handed us 26 two-dollar bills, a second half-yearly contribution to the Mission work in Suadia. He was very urgent in his request that no public reference should be made to this generous offering; but we declined to go under bonds. It is not fair, when we have agreed to withhold a name, that further restrictions should be laid on us in a matter of this kind. If we were allowed to follow our own inclinations and ideas, we should

publish the names of all such faithful stewards. It should be known that there are consecrated youth in the churches who are even now giving promise of their future nobility and princeliness in the service of God.

—A letter, dated January 7, 1892, encloses a check for \$150 with the request that we should distribute the money as follows:

Syrian Mission.....	\$50
Cyprus "	50
Indian "	50

and oblige a member of Brooklyn Congregation.

We have made this distribution, and thank the donor for his continued interest in the missionary work of the Church.

—"A friend of Missions" sends one dollar from Danville, Vt., to renew for the *HERALD OF MISSION NEWS*, the balance to be devoted to the work in Indian Territory. This mother in Israel regrets that her offering is not larger, but wisely looks to God for a blessing upon the little. She may be sure that His eye marks the motive rather than the measure of a gift, and that fifty cents consecrated to His service will not fail to accomplish something in the economy of His grace.

—A lady, recently called to part with her eldest child after a brief illness of five days, a daughter who had just entered on her fifteenth year, has sent us ten dollars to be used in Foreign Mission work. "I wish," she writes, "to give this sum in her name for five years; apply it where most

needed." How wonderful the grace that enables a widowed mother, fresh from the grave of a beloved child, to think of others. In deep sorrow, yet not sorrowing as those who have no hope, she would do what she can to put light and life into some heathen home where there is now no blessed hope in the hour of bereavement, and where the only relief possible under the circumstances is to banish all thought of the departed. Such a monument is precious in the sight of the Lord, and will stand long after the costly columns of highly polished granite or marble that adorn our cemeteries shall have crumbled into dust.

—Another letter of recent date encloses \$3 from Mrs. Margaret Turner, of Waukesha, Wis., "to be used in Foreign Mission work, as in your judgment you may think best." The money is thankfully received and paid over to the Treasurer.

—In the November number of this journal it was suggested that the ministers of the Church should assume the support of another missionary to the Island of Cyprus, and we invited correspondence in reference to the proposal. The following is the first reply that has come to hand :

WEST HEBRON, N. Y., Jan. 7th, 1892.

DEAR BROTHER: As it was the plan of the Master to send out the heralds of His kingdom by twos, I most assuredly think that Brother Stevenson should have a co-laborer in the Island of Cyprus.

I also heartily approve of Brother Carlisle's plan, and to this end promise to give \$15 a year for five years over and above my ordinary contribution. Sincerely hoping that the scheme may carry, I am,

Very sincerely yours,

T. A. RUSK.

We shall be glad to hear from other brethren. The members of a Congregation will be, in missionary spirit and act, just what the pastor wishes them to be. The message that he has been sent forth to preach is "Come," not "Go," and where he leads they will follow.

—At the last meeting of the Synod of the Reformed Presbyterian Church, Rev. N. R. Johnstone, formerly missionary to the Chinese on the Pacific coast, introduced the following resolution, which was referred to the Board of Foreign Missions :

"With pleasure we learn from Rev. Dr. Metheny that at least \$7,000 are promised and ready to be paid on demand, whenever Synod is ready to establish a new Foreign Mission. And as we hope that the desire to see greater missionary efforts on the part of the Church is steadily increasing in her members, the Board of Foreign Missions is hereby instructed to correspond with Dr. Metheny ; and, as soon as the Board is assured that \$7,000 are available for the purpose, they are hereby authorized to establish a Mission in China, and send out two missionaries to occupy that most important field."

At the regular bi-monthly meeting of the Board on the last Monday of January, this paper was received and taken up for consideration. After the whole question had been talked over and looked at from many points of view, it was deemed wise, before taking final action, to obtain from Dr. Metheny fuller information in reference to the money that is subject to his order for this new enterprise. A reply should be received from him before the next regular meeting, when it is hoped there will be a fuller attendance of the members, and in

time to put the matter in shape for the coming Synod. If the advocates of a Mission to China will, in the meantime, state clearly to the Corresponding Secretary their reasons for urgency in this direction, and the probable source of income, they can help the Board in its efforts to reach a decision that will be for the glory of our Divine Master.

—Money is still needed to complete the Industrial School Building in Latakia. A detailed statement, recently received from the Mission, shows that \$2,000 will be required to finish the inside and supply some necessary articles of furniture. Within a few days some friends of the work in New York City have given over half of the amount called for, and small contributions have reached the Treasurer from other parts of the Church. Surely it is not too much to expect that the trifle of less than nine hundred dollars will be given at once, that there may be no more delay in providing a shelter for the Boys' School and a comfortable home for our missionary, Rev. Jas. S. Stewart, and his family. The following reply to a personal appeal, which we take the liberty of publishing, speaks for itself, and should operate as a stimulus to others in this matter:

37 FEDERAL ST., ALLEGHENY, PA. }
 Jan. 29, 1892. }

Rev. R. M. Sommerville:

DEAR BROTHER: We have your appeal in behalf of the Industrial School, and are quite willing the Lord should use us in helping to its completion. We do not believe in putting the Lord's money into dead stock, or beginning to build without being able to finish. Whenever the rest of the Church raises all but (\$100) one hun-

dred dollars of what is needed to complete the building, let us know, and you will have a draft for it at once. The Lord has plenty of money among His people. Why must death be sent to open their hands?

Yours sincerely,

D. C. MARTIN.

—We print as a leading article in this issue, an address on one aspect of the Christian Endeavor movement, to which we call the attention of our readers. So thoroughly do we believe in the Society of Christian Endeavor that we are prepared, as the result of personal observation, to speak of it in the highest terms as a training school for young converts. We unhesitatingly commend the organization to pastors and elders who wish to retain the young in the Church, and have around them a reliable band of witnesses and workers for Christ.

THIS IS OUT OF PLACE, BUT
 WORTH READING.

"People can love you if you are black, Topsy," said Eva; "Miss Ophelia would love you, if you were good."

"No," replied Topsy, "she can't bear to touch me; there can't nobody love me."

"Oh, Topsy, poor child! I love you," said Eva, laying her thin white hand on Topsy's shoulder; "I love you and want you to be good."

"It puts me in mind of mother," said St. Clare, who was watching them. "It is true what she told me, if we want to give sight to the blind, we must be willing to do as Christ did, call them to us and put our hands upon them."—*Uncle Tom's Cabin.*

❖ ————— ❖
CHANGE OF AGENCY. ❖ ————— ❖

*All orders for the Revised Psalter must, after this date,
be sent to*

R. M. SOMMERVILLE,

126 West 45th Street, - - - - NEW YORK.

ORDERS WILL BE FILLED AT THE FOLLOWING RATES:

MINION EDITION,	-	-	-	-	25 cents, mailed for 30 cents.
LONG PRIMER EDITION,	-	-	-	-	40 " " " 46 "

N. B.—Purchasers of 30 copies, or over, *at one time*, are entitled to 20% reduction.

Revised Version, with Music,	-	-	-	-	75 cents, or 87 cents by mail.
Both Revised and Old, with Music,	-	-	-	-	85 " " \$1.00 "

N. B.—Purchasers of 10 or 20 copies, *at one time*, will receive a discount of 10 and 20% respectively.

The money should accompany orders, to secure prompt attention.

In every case purchasers must pay expressage. If ordered to be sent as freight, there will be an additional charge for case and cartage.

Any expression of dissatisfaction because of delay in filling orders, or mistakes, will be taken in good part if marked "Personal," and addressed to

R. M. SOMMERVILLE,

Chairman of Executive Committee.

NEW YORK, *February 1, 1892.*

O'NEILL'S

Sixth Avenue, 20th to 21st Street,
NEW YORK.

Importers and Retailers.



The Largest and Finest Establishment of its Kind in this Country.

FINE MILLINERY, DRY GOODS, DRESS TRIMMINGS,

LADIES', GENTLEMEN'S AND CHILDREN'S HOSIERY
AND FURNISHINGS,

UPHOLSTERY, CURTAINS, BEDDING, ETC.,

— HOUSE FURNISHING GOODS, —

China, Glassware, Clocks, Bronzes, Silverware. Jewelry, Leather Goods.

Fall and Winter Edition of our Catalogue now ready, sent free of charge upon application.

H. O'NEILL & Co.,

Sixth Ave., 20th to 21st St., N. Y.